West Coast of Vancouver Island

No. 3—The Nootka Tribes—Present Day Conditions.

(By G. O. Buchanan.)

Embracing Christianity.

Until recently the villages at Nootka have been outposts of Father Brabant's mission, and the incidents which he relates as having occurred at Hesquoit are characteristic of the life of all the Indians under his charge. For the last few years the Rev. Father Sterne, a scholarly young man, fresh from one of the German universities has lived at Noctka; like Father Brabant, he has sought to improve the manners, and morals and industrial habits of his charges. He also has insisted upon Christian marriage, Christian baptism, and Christian burial. He, in common with other missionaries on the coast, teaches a day school, which is free to all Indians young or old, the Indian department of the Dominion government exercising a general supervision over the schools, and providing an annual subsidy. In his library is to be found a collection of medical works, and in his closet a collection of drugs and nostrums, supposed to be staple remedies for disease. And the Indians do not fail to avail themselves of the services of the missionary, going to him with their sins and their sicknesses and their sorrows, and accepting all the aid of every kind he chooses to proffer. While they have, to some extent, embraced the new faith, and while they are ready to submit, to some extent, to a new code of medical treatment, it does not follow, by any means, that they have entirely discarded their old religion, or their old doctors.

Invoke Ancient Gods.

In the exciting scene depicted in "The Lord of the Isles," when a hundred daggers were out for, or against, the Bruce, the poet describes an Island Chieftain as "swearing by Woden, his grandfather's god," and a footnote to the poem explains that some of the Islanders were late or imperfect converts to Christianity. Thus the Indians of the coast still, in moments of intense excitement, or peril, turn to their ancient gods.

For whales, sea-otters, seals and bears, the old people of the Nootka tribe still call upon Wa-we-meme, who dwells over the mountains. For health, to Kwa-yetsmimi; for strength and bravery the young address their petitions to We-a-Kwalttinme. The presiding deity over the fisheries is Wa-witt-ilisois, Wakonl, a queen, has power to calm the sea. And young women about to be mothers are taught to commend themselves to the sun and moon.

It is said that at the winter solstice, old men rise before the sun, each one having his marks by which to determine if the sun has reached its limit of south declination. It is believed that neglect of noting this will be followed by misfortune. Evidence, so far as it goes, which shows that the coast tribes, like our British ancestry, are sun worshippers.

Practical Socialists.

In practical Socialism our Indians are far ahead of the noisy theorists of different color, who write for the newspapers and rudely interfere with the symmetry of political campaigns. Although, in their villages at the present day, almost every family has a pretentious house; there are also in every village communal houses in which a dozen families may be found, each breathing the smoke of its own fire. They still have a strong repugnance to the subdivision of their reserves into personal holdings, and no Indian goes hungry while any other Indian in the village has a section of whale's blubber, or a bush full of herring eggs. The vital interests of each individual are the concern of the community; the approach of the boys and girls to manhood and womanhood is noted, and at critical periods their names are renewed by the community. Babes are welcomed and names provided for them before they are born.

An Indian's Wooing.

Girls at thirteen, and boys at sixteen, are supposed to be marriageable, and are given no opportunity to escape. In the preliminary match-making all join, the leading part being taken by the chiefs and influential men and women of the tribe, or of both tribes, if for any reason the match is to be inter-tribal. Having a likely woman in view, an influential deputation of the bridegroom's friends proceeds with deliberation and formality to the house of the parents. If possible the deputation travels by canoe and marches from the water to the door with bales of merchandise, of value, according to the rank and wealth of the wooer. The inmates of the house, greatly taken by surprise, refuse admittance; in fact, metaphorically, pull down the blinds and bar the door. Literally, they slip out of the back door and skip to the woods. Quite undismayed, the visitors spread their bribes in front of the house, and put up their orator to expatiate upon the value of the goods tendered, upon the virtues and social standing of the family or tribe which they represent, and, incidentally, upon the prowess and wealth of their candidate. With proper pauses, this performance lasts a few hours or a few days. The besieged, perhaps watching an opportunity while their tormentors are at lunch, to gather up all the goods and carry them back to the canoe. The requirements of etiquette finally being satisfied, some real intimation of the intentions of the party are afforded. If the advances made are not totally rejected, the courtship develops into the wedding. Even with this the parties immediately interested have nothing particular to do; the bride is never seen or heard of; the bridegroom may, or may not, be present. One or two special instances are mentioned at Nootka where a man arrived from a hunt to be told that he had been married two days before to a girl whom he had never seen, his own friends being somewhat hazy as to which of the several daughters of the house they had married him to. After the ceremonies are over, a week or ten days may elapse before the wedded couple meet, and it sometimes happens then that the bridegroom comes out of the nuptial chamber in hasty retreat with a scratched face and a torn shirt. Such a beginning is discouraging, but by no means proof of final failure. Negotiations among the friends are renewed. Two or three temporary separations extending over any period up to a year, are insufficient causes of divorce, but if finally the bride is hopelessly recalcitrant, the alliance is off. In any case the husband is released if in due process of time his wife fails to provide an heir.

Twins an Omen.

In Friendly Cove, only a few months ago twins were born to the wife of Toquet, one of the young chiefs. This event was regarded as most portentious and called for radical measures. It was impossible that both the infants should be allowed to live; they were exposed with the hope that one would perish, until both died, and the bodies were then cut up and dried to be used as "medicine." The event was held to be evidence that some divine message of great import was to be communicated to the tribe through the father of the children. Waiting but a few days for the mother to recover, the tribe turned out in full strength and in full regalia with wands and banners, emblems and totems. Mats or boards were laid upon the ground in order that Toquet and his wife might not touch land or water; they were stripped almost naked and hastily escorted to a shack made on the instant of poles and boards and cedar mats, which were carried to the spot by the crowd. The tribe followed in full glory of paint and feathers, with drums and rattles, throwing as they went sticks of wood and pebbles to represent the run of salmon, which they hoped might be the subject of the supernatural revelation about to be made. Into the improvised tabernacle the couple were hustled and there left for some ten days, with very unsubstantial provision of food or bedding. Meantime a strict taboo was established around the holy place and maintained throughout the period of retirement. A canoe was provided in which Toquet was expected to go alone every night upon the lagoon for prayer and incidental fasting. At the end of the time inspiration having descended upon the prophet, he delivered his message, to the effect that "a great run of salmon" would occur.

He forgot to say when.

They are waiting for the run of salmon yet.

Sacrifices to Grief.

Two or three years since, the son of Chief Macquinna died. The chief destroyed all his furniture, bedding, utensils, and stores, killed his bull, and was with difficulty restrained from killing his cow, and still had "sick tumtums." In sympathy his people gathered $100 in money and $200 worth of sewing machines, utensils, tools, blankets and clothing, all of which were destroyed. Still, finding that his grief had inadequate expression, he destroyed the tribal house, a building 60 by 130 feet, and from the cedar ridge-pole, a stick 80 feet in length and four feet at the butt, proceeded to carve a magnificent totem pole, which was the pride of the village for some time.

In June of the present year the chief was bereaved of another son, and the destruction of all the effects that he had accumulated since his first loss being insufficient, he has cut down and burned the totem pole, sacrificing to his grief a monument that had cost enormous labor and which was by far the most valuable thing in the possession of the tribe.

No one who passes along the coast fails to notice the multitude of monuments erected as expressions of grief for the dead. It is scarcely proper to say that these are meant as in memory of the dead, for the theory of destruction of effects is explained as a desire to destroy all that would remind the survivors of the departed.

These "mamalooses" consist of structures with or without form or design. Sometimes the midship section of a steamboat appear; again a gable, a pilot house, a companion-way, a fence, an effigy. These occupy prominent headlands in the neighborhood of the villages.

Exposed at these spots to the slow destruction of time and the weather, are boats, canoes, nets, furniture, clothing, sewing machines, guns, tools, blankets and boxes of food. On a long fence fronting the village at Friendly Cove there is a sign with the name of Fawn." On this fence are hanging 50 pairs of white blankets. The widow of another man lost on the Fawn burnt with all its contents, her house, which stood within 40 feet of the store.

Describes a Potlatch.

The writer, in the company of Mr. Irwin, attended on an evening in February last, a potlatch, given by George, one of the chiefs. George had been, a few days before, at a potlatch at Hesquoit and had returned in a sailboat worth $100, with which he had been presented; and with a cargo of general merchandise. When we entered the house of the fourth chief we found a quiet and dignified assembly of some forty men and women, mostly sitting on the floor. George is married to a daughter of a Muchalat chief, and George's daughter, a girl of eleven, was hereditary chieftainess (delete tyee) of the Muchalats. Her name was No-nem-sux-on-ope-she, "the giver of gifts."

Officially, the potlatch was that of this young princess. At a table at the head of the room, the father, mother and daughter sat, and from it the gifts were distributed. On the floor, within easy reach of the guests, were standing open, boxes of pilot bread and pails of sugar, and the guests refreshed themselves as they felt inclined, by dipping up sugar with "clock faces" and eating the two together. Music, at least the marking of time, went on almost continually. The only variation in the measure was that it changed occasionally from a two-step to a three-step beat. One or two had drums of parchment stretched upon a hoop; one or two had rattles, but all who were not dancing were members of the band. A lady, who sat beside us, kept time with a teaspoon upon a china cup until she broke the cup. Madame George, after a few minutes, noticed the accident and sent No-nem-sux with another cup. The squaw, somewhat wantonly as we thought, hammered the second cup until it broke, and held up to us the handle with an expression of some satisfaction. The dance consisted of a monotonous movement of the body, the feet not being lifted from the floor, and the hands held palms forward and a little higher than the shoulders. It lasted in each case until the individual performer was tired, the labor of keeping it up devolving almost entirely upon the women, some of whom honored the occasion until all records were broken. A lady who sat near us demonstrated familiarity with the social ethics of white ladies, by remarking to us upon the collapse of some of those who had greatly distinguished themselves, that they had triumphed through the stimulus of "heap whiskey."

We, however, were offered no whiskey, nor did we see any, and my friend, who had desired, in self-protection, to keep his pipe alight, was transfixed by the steady gaze of George from the farther corner, who, when he caught Mr. Irwin's eye, significantly placed his finger upon his lip, in token, probably, that tobacco was offensive to the ladies.

From time to time we observed the distribution of gifts. Madame George crossed the room with a valuable water-proof coat and placed it on the shoulders of one of the elder women. From time to time, crockery, cases of canned fruits and household utensils were distributed.

The proceedings throughout were quiet and dignified. The manner of the host and hostess perfect, and the dance itself not ungraceful.

After we had looked on an hour or two I was informed by Mr. Irwin that the princess desired to honor me with a present. Having signified my willingness to accept, two orators in succession occupied the floor and with somewhat unnecessary vehemence made presentation addresses.

I was a stranger and a Tyee. I had honored them by attending their potlatch, and they wished me to accept the most costly article in the possession of the tribe, the official head-dress intended to be worn only by the princess, No-nem-sux-on-ope-she, and then only when in discharge of her beneficent function as the "giver of gifts." The honor was acknowledged as well as circumstances would permit. This is, I fancy, the only earthly crown that I will ever be asked to accept.

In the month of May I was again at Friendly Cove and I have in my diary the following entry: "No-nem-sux-on-ope-she, "the giver of gifts," is dead. Since we saw her in February she developed rapid consumption, was taken to Muchalat and to Clayoquot to Indian doctors, without avail. She is buried on the headland where once were mounted the Spanish guns. The boat presented to her father is hauled up beside the grave and left with sails set, to destruction. Another of the big houses of the village has been destroyed. All of the belongings of the family have been broken up or piled on the beach and burned. Around the grave are spread hundreds of yards of fabric newly bought at the store, and scores of pans and basins and utensils.

George and his wife went away just after I arrived, in a dilapidated canoe, carrying nothing but the clothes they wore.

Belief in a Future.

As to a future state, the Indian's ideas are childishly literal.

A young man, lately returned from a trip upon which he had earned $100, found himself dying. He immediately spent his money for good clothes, dressed himself in the best and directed that the whole stock should be put in his coffin.

A father dying, sent for a fine collection of toys to be put in his coffin, that he might carry them to his dead children.

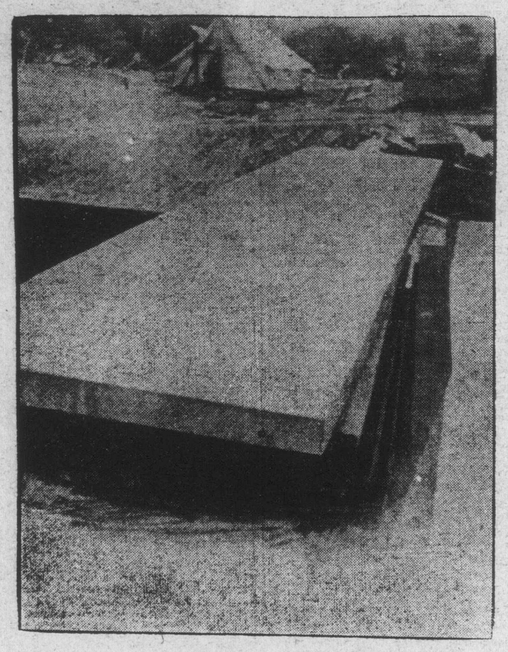
It is common to disinter the dead at the end of a year, and take the skull to be kept by the friends for a good luck charm.

Mr. Irwin points out an old dame who once startled him. She laughs heartily now when she hears the story told. A visiting Indian died in the village and his obsequies were left to the white people. A coffin, not of orthodox pattern, had been sent to the house, and in the afternoon the white people went to conduct the funeral.

Desiring to know which end of the box was to go first, Mr. Irwin inquired, "At which end is his head?" The question seemed to astonish the bystanders, who were speechless, until the dame mentioned, rallied her wits and explained: "They want to get it to put in the fish house (cannery) so white people get plenty salmon."

(To be Continued.)

IMMENSE PILE OF SHINGLES WHICH COLLAPSED AT MOSQUITO HARBOR.



CEDAR SLAB 5 INCHES BY 56 INCHES—16 FEET, CUT AT MOSQUITO HARBOR.

CHEQUES FROM THE SEA.

Papers That Had Drifted Five Hundred Miles.

A remarkable discovery of cheques, which had drifted 500 miles at sea, has been made on the German coast at Wyk, in the island of Fohr. They were drawn on the Dover branch of the National Provincial Bank of England.

At first the whole affair was a mystery to the bank officials, but inquiries resulted in a very peculiar explanation. It appears that about six months ago a client of the bank placed a large number of old cheques and other papers into a sack. He had the sack taken out into the Straits of Dover and sunk.

In the drift of about five hundred miles from Dover to the island of Fohr, off the the German coast, the sack had burst, with the result that the cheques it contained are floating ashore on various parts of the European coast.

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If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write to-day to Mrs. M. Summers, Box P. 83, Windsor, Ont.

MURDERED IN EXPRESS TRAIN.

Passenger Awakened by Body of Victim Falling Against Him.

A Spanish miner named Josef Nadam was murdered in the Toulouse-Bayonne express train under mysterious circumstances.

The train was travelling at between forty and fifty miles an hour, when one of the passengers in the next compartment to that in which Nadam had been travelling was awakened out of his sleep by the body of Nadam falling against him. There was a great wound in the throat, in which a knife was still sticking. It was evident that Nadam had been attacked and had just strength enough left to drag himself into the next compartment.

The passenger rushed out into the corridor and shouted for help, but it was too late. As he entered the corridor, he was just in time to see a man take a flying leap out of the train.

The train was quickly pulled up, but although the line was thoroughly searched, the mysterious assailant had vanished.

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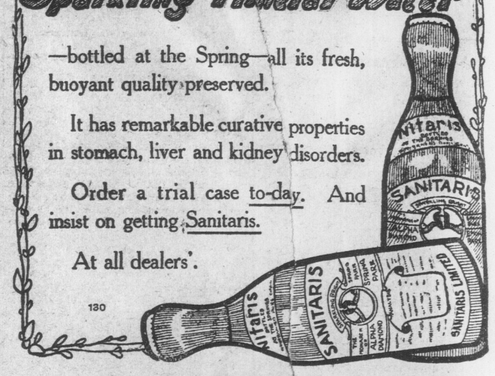

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"Janes' Hair Restorer"

Prevents Baldness

It kills the dandruff germs that cause itching and dandruff, followed by failling hair, and finally entire loss of the hair. It will positively check the most stubborn case of baldness.

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PACIFIC NORTHERN & OMINECA RAILWAY CO.

Notice is hereby given that the Annual Meeting of the Pacific Northern & Omineca Railway Company will be held at the office of Messrs. Bodwell & Lawson, No. 34½ Government street, Victoria, B. C., at twelve o'clock noon on Wednesday, the 18th day of September, A. D., 1907, for the purpose of receiving a report from the directors, for the election of directors and for the transaction of other business connected with or incident to the undertaking of the Company.

HENRY PHILLIPS,
Secretary.

Victoria, B. C., Aug. 17th, 1907.

Miles Canon & Lewis River Tramway Company.

Notice is hereby given that the annual meeting of the Shareholders of the Miles Canon and Lewes River Tramway Company will be held at the head office of the Company, No. 34½ Government street, in the City of Victoria, Province of British Columbia, on Thursday, the 5th day of September, 1907, at the hour of eleven o'clock in the forenoon.

H. G. LAWSON,
Secretary.

Dated at Victoria this 1st day of August, 1907.

Miles Canon & White Horse Tramway Company.

Notice is hereby given that the annual meeting of the Shareholders of the Miles Canon and White Horse Tramway Company will be held at the head office of the Company, No. 34½ Government street, at the City of Victoria, in the Province of British Columbia, on Tuesday, the 3rd day of September, 1907, at the hour of eleven o'clock in the forenoon.

H. G. LAWSON,
Secretary.

Dated at Victoria this 1st day of August, 1907.

Reduction in Postal Rates
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IN THE SUPREME COURT OF BRITISH COLUMBIA.

In the Matter of the "Quieting Titles Act," and in the Matter of the Title to Lot 26, Five-Acre Block XIX., Victoria City:

Notice is hereby given that the Petition of John Irvine to this Court, claiming Lot 26, Five-Acre Block XIX., Victoria City, has been filed, and the Petitioner's title has been investigated, and it has been ordered that notice of this Petition be advertised in the British Columbia Gazette for six consecutive issues, and once a week for six weeks in two daily newspapers published in Victoria, B. C., and that copies of the said Notice be posted in the Court House and in the Land Registry Office at Victoria, B. C., and that a Declaration of Title will be granted to the Petitioner six weeks from the date of the first publication of such Notice unless any person having, or pretending to have, any title to or interest in the said Lot 26, Five-Acre Block XIX., Victoria City, do file a statement of his or her claim properly verified with the District Registrar of the Supreme Court of British Columbia at the Victoria Registry of the said Court, pursuant to the "Quieting Titles Act," on or before 12 o'clock noon on Friday, the 6th day of September, 1907, and show cause to the contrary.

Dated the 26th day of July, 1907.

WOOTTON & GOWARD,
Solicitors for the Petitioner.

Bank of Montreal Chambers, Victoria, B. C.,

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"TRISTR

B

CHAPTER XVII.—(Cont

"I dare say you would." ful Mrs. Trumbler. But this not prevent her from remar Vicar that Miss S. sometime things which no unmarri could be expected really to

It will be observed that th been alleviating the pangs perplexity by a dexterous to the delusions of others. world would she have c Miss S 's assertions; she wo have thought of giving th plain and unvarnished accou late Monsieur Zabriska's ver and quite reputable life and doubt she was right. Both s neighborhood had to wait, forts did something to make more bearable for both of only sufferer was poor Mr. ough, who was driven from the curiosity shop by the s of encountering ladies from told him all about what his was going to do.

The outbreak came, and i as Tristramesque as Mina c for all that the harbinger frightened little Mr. Gal more frightened still. He ca hill, one evening about six Mina's immediate presence Something had happened, he as they walked down. Cecil a letter—from somebody in L not Harry. She must see Mi That was all he knew, excep daughter was pertrubed an His manner protested against thing with a mild despair.

"Quick, quick!" cried the most making him run to ke her impatient strides.

Cecily was in her room — that had been Addie Tristra

"You've moved in here!" first exclamation.

"Yes; the housekeeper sa so I did. But——" She glan a moment at Addie's picture off. Then she held up a le she had in her hand. "Do anything of Lord Southern?"

"I've heard Mr. Iver and speak of him. That's all."

"He writes to say he Tristram and—and Harry he'll know me soon."

"That's very friendly." Mi but did not add, that it was important.

"Yes, but it's more than th you see? It's an opening." at her friend, impatient at he comprehension. "It makes to do something. I can begin

"Begin what?" Mina her own bewilderment keenly.

"How long did you tak stand it? I'm not made o You know Harry. You liked you? And you knew Lady I've slept in this room tw and——"

"You haven't seen a ghost

"Ghost! Oh, don't be silly here awake, looking at th And it's looked at me—at leas ed to. 'What are you doin That's what it's been sayin are you doing here?' No, I'm That's what I was saying my the picture seemed to say it.

There was a most satisfa sence of Gainsborough about

"Then I go into the Long It's no better there!" Her h flung out despairingly.

"You seemed to have settle well," murmured Mina.

"Settled down! What was do? Oh, you know I hadn't bear it, Mina, and I won't hard? I should have loved it it had been really mine, if it to me properly. And now— than nothing!" She sat bac chair with her face set in a unhappiness.

"It is yours! it did come to perly," Mina protested. Her tended always toward the p was with, her sensitive mind ing to the immediate appe thought more of the actual Harry, who was somewhere somewhere—in London.

"You say that?" cried Cecil "You, Harry's friend! You, w and lied—yes, lied for him. you do all that if you think erly mine? It's a detestable Ah, and I did—I did love it

"Well, I don't see what you You can't give it back to Mr. At least I shouldn't like to pro to him, and I'm sure he wou it. Why, he couldn't, Cecily

Cecily rose and walked res the window.

"No, no, no," she said fretfu turned abruply round to Min Southend says he'd be glad my acquaintance and have a

"Ask him down here then."

"Ask him here? I'm not no ask people to stay here."

"I think that's rather absur had needed to summon up co this remark.

"And he says—— There, lo letter. He says he's seen H hopes to be able to do some him. What does he mean b He came back toward Mina must be somehing possible i that."

"He can't mean anything about Blent. He means——"

"I must find out what he must see him. The letter ca I was just desperate. Fath sitting down here together day! As if——! As if——!" ed and struggled for se "There, I'm going to be quite reasonable about it," she end

Mina had her doubts abou and would have been sorry no them. The interest that had ed to vanish from her life w Tristram's death and Harry was revived. She sat lookin agitated girl in a pleasant Cecily took up Southend's let and smoothed it thoughtfully should you think Harry must me?" she asked, with a n proach to the calm which promised; but it seemed the despair.

Here Mina had her theory advanved it with confidence.

"I expect he hates you. Y did what he did in a moment ment; he must have been w